Awakening The Mind

by

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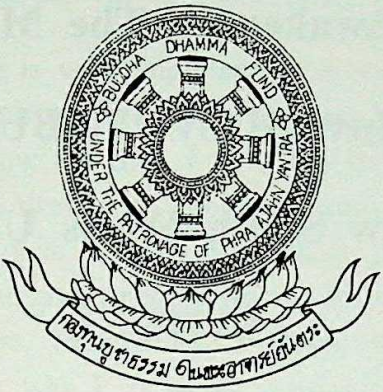
Awakening The Mind

Invited by UNIBUDS

at New South Wales University

SYDNEY

On 30th April 1993



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Dear brother and sister in Dhamma. Today is special opportunity for all of us come to join together here with wholesome mind. We all are interested in Buddhist teaching. I am very glad to see you all here who has very good intension to learn Buddhism. Topic for today is Awakening the mind. This meaning is very important and it is very useful if we take it to apply in our life. One who likes to learn Dhamma, one who like to have Dhamma, one who likes to progress in the practising. You must have awaken mind, even now, during you are sitting here if you do not have awaken your mind, even I give talk so many thing. You can't get, if you are too much sleepy, you can't get what I have said. You can't get the meaning even you are still open your eyes if you don't be aware or we call that is awakening the mind if you think other things too much until sometime you have restlessness or you have a lot of worriness about other things. You havn't good concentration to listen from my talking, you can't get a benefit from my talking. You must

try to awake your mind, try to be aware every present moment during you are doing anything, keeps your mind in present all the time you should not think too much about the future or anything in the past if you are worried too much you will lose the best thing in present, during you are doing anything, during you are walking, during you are working anything if you think other thing too much you will lose mindfullness and you can't do that thing completly and you can't find peace and real happiness if you have too much worried so many things if you have restlessness.

Most of people has a lot of restlessness and has a lot of confussion, not be calm enough. One who concentrate on something, when we are doing that thing, we should concentrate only that thing. If some thought come, we can know it and which thing is the most important? We should concentrate on those thing and we must know what we are doing now. We must try to be aware in that moment all the time. It is the secret of our practise in Dhamma. We must try to be aware every present moment and keep own mind in present moment. Otherwise we will lose mindfulness easily and we can't do that or all those thing completly if we send own mind to other thing too much sometime non stop and we can't stop it if we do not know how to control own mind, sometime for example people are eating during they are eating, they think so many thing, they are worried

about their project. They are eating their project and mix up worriness. They do not know the taste of food or that feeling in that moment clearly. This thing is the trick of our practise. It is a good trick, very special trick for one who likes to find peace and real happiness.

During I am talking with you now. I concentrate on my talking, synchronize with you, to talk with you all. I am not worried about my monastery if I am talking with you now and I am worried about Bundanoon. Tomorrow I must set program to do this, I am worry about my program to go to Europe. If it becomes stronger than what I am doing now. I will lose the way, may be make me confuse. Can you understand? Many time some of you or all of you can observe. You do not have good concentration to do something and if it comes too much and we don't control it, we call that it is restlessness and it will disturb own mind we call that is hindrance. There are 5 kind of hindrances.

1. Kharmmachanta. It means sexual desire. When this feeling comes to disturb own mind sometime. We can't do anything well or we have anger to somebody, if we think of that thing. We lose mindfulness, kindness in that moment and try to let it go, let it go, cut off on those things and concentrate just only one thing which we are doing it and try to do more and more and try to enjoy in our job or anything when we are doing, try to enjoy and relax but we still concentrate on that thing, on those

things what we are doing. Try to be aware every present moment and observe own mind, observe inside, not only outside. It has some emotion come up, some bad emotion come up or not. Sometime we have greed, hatred, delusion, confussion come in that moment during we are working, during we are walking, we are sleeping or doing anything. We must try to cut off, turn own intension to own mind or to that thing again in any object. You should not chang object too much. Can you understand?. If we change our object and object comes too much and uncontrol, it will have problem and we have got use to that object (emotion) to follow that thing.

For example it you are worried about some appointment with some person during you are sitting or worried about dinner, about your family, you are worry too much about something tomorrow. It will disturb your mind and you can't get all meaning what I have said. Some person read a lot of book but they can't get the meaning. They read and pass. Inside is blank, it is very important for student. Sometime they are dream, they don't have awakened mind. They don't have awareness. Sometime we think of our loved one, we are worried about our loved one or some friend. It disturbs our study. We can find the real happiness with mindfulness and awareness. The Lord Buddha said that one who has trained and developed awareness and mindfulness well, will be peaceful and happy. It is

true or not. Nothing comes to disturb. Anything can't disturb our mind if we have good concentration, if we have mindfulness and awareness well. It means we have SAMATI or concentrate well and try to develop more and more even we stay with any situation, stay with different people we should taste it. We should exam it by ourself as same as we have examination in our study.

Studying or learning in our mind or in our life is so deep and so difficult. We accept it. It is so difficult to overcome own mind and if you have mindfulness well, awareness well. Your mind will be calm in that moment also and when we think of anything. We contemplate anything or something comes in to our mind. You can see throughly and clearly. The Lord Buddha said that one who has good concentration well, we will see throughly like the candle light if it does not shake we can see throughly and it will have power more, more than the shaking one. it is true or not and that candle bar can keep longer than the shaking one. If it always shakes and shakes a lot, it will not clear and smoke come out a lot like we have pollution in the mind, delusion comes a lot when we have a lot of hindrance, when the candle shakes a lot it will melt the candle bar quickly. Can you understand?

One who has a lot of tension, a lot of stress. Our brain function synchronize all the time. We will lose it

also, our brain function will be weak. It doesn't clear. It becomes blur. It synchronize with our mind all the time. That why one who has problem in their brain, if they have got stroke or paralyze in the brain that person can't get enlightenment but the brain is not the mind, the mind is not the brain but it synchronize very close between mind and brain and brain function even it has accident if one who has got enlightenment. It has no problem because the mind is free from all those things already. Can you understand what I mean? Some person has mental retarded that person can not get enlightenment even try to practise very hard but can't, that why we must try to keep own brain well, we shouldn't use it in the wrong way too much. We should use in the right way, think of the right way, think of the good thing. We should not think of the bad condition, bad thing. It will disturb and get used to come up here, makes our brain function be weak, be decline that why one who has good concentration, has good meditation. Brain function must more better than one who has not good concentration and even cell of own body will be balance, will have energy and will be healthy, will have good health more than one who has not good concentration, more than one who has not calmness and peace that why it is very important for meditation and awakening the mind or try to wake up the mind, try to be alert all the time. Try to open own mind.

Sometime we got used to have day dream and become blank and if we don't try to awake our mind. Try to keep own mind be one. ONENESS, oneness means that person has very good SAMATI or have good concentration and the power or energy will exist more because it doesn't shake from our goodness, wholesomeness can make our mind be peaceful and happy also and it is pure energy. We call that wholesomeness, goodness. If without goodness and wholesomeness from our doing, our practicing, our conduct, our merit can't grow up. We can't get a merit, any kind of merits come from wholesomeness, must come from goodness. If without goodness, calmness and wholesomeness a merit can't born, a merit is not ripe even we have problem, have some obstacle if we have mindfulness and awareness well and keep the right way all the time and should learn how to confront. We should learn how to overcome those things. We should not stay away and the Lord Buddha never said that you must stay away if some problems, some obstacles come to our life. If without obstacle a merit can not born, if without obstacle a merit is not ripe. We should learn how to confront and we must be brave to confront on those things any kind of problems, any kind of obstacles. Own mind will be stronger and will learn more.

Try to keep the right way with mindfulness and contemplate well. Our wisdom will be bright as same

as the sword or a knife. We must sharp it with stone if we never test it, keep it in a cover, it may be turn rusty. We must try to test and use it. If we think of the right thing, good thing. It means our thought will be wholesome all the time. Try to see throughly all those things when we concern or synchronize on those things when we have mindfulness well. Our wholesomeness will grow up, will exist more and more even we have intension to do good.

Sometime we lose mindfulness we can't get upset. We can't be suffer if without mindfulness even we have intension to do good because we lose mindfulness that why the main point what I have said today is how to develop mindfulness and we can get the power of mindfulness from our practise, from our development of mindfulness more and more. We can develop our mindfulness every moment even we are doing anything, even we are working, during we are sitting now, even we go to rest room or toilet, we can meditate. The meaning of meditation is we must have mindfulness and awareness. If without mindfulness and awareness. How can you find good concentration? How can you find wisdom?. How can wisdom exist? It can't. The real wisdom can't exist if without mindfulness. Mindfulness will carry the good thing come to our life. Try to be aware every present moment and keep the right way all the time. First observe precept well. We should have

determination or have intension to stop harming others absolutely, or try not to do all evils and try to control own mind be calm and look after own mind and we still have right duty well or we still try to perform our responsibility well. We still take care our job, our family, take care our duty at the best. You can see by yourself after you practise more and more you can see it progress more in our practise, in own mind and happiness and calmness will exist or come to our life by itself automaticly and no need to look for it. Can you understand?

The real happiness comes from our good cause, from our good Khamma. It is the basic of teaching. We must understand. We must try to see this law. In the Buddha teaching we believe the law of Khamma, the law of cause and effect. If we have good cause, we will have good effect exactly. Our life doesn't depend on something on the sky even some spirit. I don't think so. It depends on our Khamma. It depends on our cause and effect. If we do good the Lord Buddha said that if we always do good deed, always follow the right way, always try to develop virtue, develop loving kindness and mindfulness and wisdom more and more. Try to practise Dhamma more. We will get energy more and will have a good life or better thing will come to our life more and it is possible that some pure energy around us will tell us or something which is so deep,

we can see it. The Lord Buddha said that it still has. We call that the holy energy of nature or goodness will bless that person one who practises well. One who has goodness all the time. One who tries to do good with patience and effort all the time that person will receive the blessing from holy spirit or we call that devil or angel but that thing is not our aim. Our aim is, try to train ourselves, try to develop ourselves first. One who trains oneself well can help other more. It is true or not. We try to do until we can be a good example for other. Like now if I practise well. I have calmness, peacefulness, loving kindness. I can help people more even I try to talk a lot but I have not calmness, I have no peace if I have not loving kindness. I have a lot of greed, hatred, delusion, a lot of confuse, How can I help you or others? If we have it by itself automaticly from our practise even we don't talk much. From our peace inside, our calmness inside will come out. You can feel by yourself, not only human being even animal they can feel by their instinct, by our sense inside. No need to talk much.

Sometime we keep silence. We will have energy, from our feeling can feel it. From our figure, from our eyes will show out. Eyes are the mirror of our mind if we can get angry it will come out. If inside is clear, is pure, is free. It will show out from our eyes and the energy inside will come out around us even flowers or

any plants, any lifes not only human being, animal can feel and they can receive easily that why some monk one who stays in the jungle even wild animal comes close to him even wild tigers, wild elephants come close, even poison snakes come close and stays with him without any problem. I believe I had experience about that thing when I spend time in the deep jungle, some cave in Thailand or other country. We can know by our sense, no need to use any language, by nature language, by own mind, by own feeling and this people have these things, have virtue, calmness and peace inside. I think we will have right action, right speech we will have energy. Any words when we say even short word, it will have energy. It will have more meaning than one who talks a lot but without virtue, without calmness. Can you understand?, and that is why I try to suggest you. Meditation is very important and meditation can grow up more and more if we have awakening the mind and try to be aware every present moment. Awakening the mind, it must have mindfulness and awareness. Even we try to open our eyes if we don't practise well. We still have not awaken mind completly. Sometime we feel sleepy too much, not come from our body function, it needs to rest but come from something which makes own mind be weak and we lose energy. When we feel sad we lose energy and when we have got tired in own mind, not tired in the

body. When own mind tired we will lose energy. When we think of good thing we try to enjoy we will get energy from that work or that job. We try to enjoy with any job if it is right job, right way. If it is right livelihood, from our good action, good deed we will get energy more and we will have confidence in our way.

This thing is very important. Now most important thing of our practise: first we must know the right way and try to follow the right way, try to do good, try to cultivate good deed and wholesomeness. Secondly is mindfulness. Try to develop mindfulness, not only good deed. Sometime some people try to do good but they lose mindfulness. They will lose energy also. So many people told me why I try to do good many year but I still have a lot of suffering. I still have a lot of tension, a lot of stress because we have not mindfulness. We don't know how to meditate and we never learn to meditate that why Buddhism suggest not only the way of goodness. Buddhism guides us the way how to practise how to develop mindfulness more. We can find peace and real happiness. During we are doing anything, during we are trying to do good deed for example if I am worried about my disciple or have good wish for my disciple but I am worried too much. Why do they do that? Why do they sit look not so gentle and I have got angry, why don't they believe me? Even I have good wish to train them in the right way but I lose my way if without

right understanding. We must try to understand them and try to accept any condition or even any action even I saw bad action, I should think it is suchness it is normal for this world we call that condition, we should often contemplate worldly condition and try to let go and try to accept it and we still have good wish to help them but we must contemplate. We must have good contemplation, all those things are suchness. Everything is impermanent. It is absolute law of nature. Any life, anything in our life is impermanent and everything is unstable and non-self. We should not cling it too much. We should learn how to let it go.

Even our body now it is getting old and we just only stay in this body for temporary finally it must be old, it must be sick and it must die. If we don't contemplate or try to see throughly on these thing before, we can't let it go. It is true or not. We will be upset and suffer a lot even somebody has only pimple on their face or some scar they are worried too much. They look at the mirror with worriness too much. They are stupid, they get suffering with one pimple. Why? We have so many thing to do. We should not focus on pimple. Particular young lady or even not so young but also some man. Sorry I don't want to blame anyone. We should try to contemplate. It is not gred, it is not angry but it is one kind of dulusion because we cling it too much. We still have so many thing to do. We should not be worried on

that thing. Try to let it go. We still look after it. We still try to take care it but should not be worried. If we take care or help many thing in the right way, in the natural way without attachment, without worriness.

It means we follow the Buddha way, even your loved ones if you cling too much. You will suffer later on. You will be upset when something happen because everything is impermanent. It can change. It is subject to change. Sometime they talk nicely, sometime they talk not so nice. If we have not mindfulness and have not Dhamma well enough. May be we get upset and we get angry. From loving changes to anger. It will change condition from positive to negative. We must try to be equanimity if we compare about chemical, any element if it is neutral, it does not change its quality or character if own mind becomes neutral or equanimity it means that we have got NIVANA in that moment. How we can have that condition we must try to train our mind. We must try to develop our mindfulness and try to contemplate if without mindfulness, contemplation the real wisdom can't exist and we should learn even we have greed, hatred, delusion but we must take time to learn, how to reduce it. I think we will have value of human being more and more, if we know how to reduce defilement, desire or attachment.

The value of human being is goodness, virtue and wisdom and we will do anything very well but it is not so easy to have it all the time. It is not so easy to keep it permanently or mindfulness. We must try to trian and develop more and more until own mind bloom, or blossom mind likes flower. Now own mind likes this bloom and close, bloom and close, not bloom completly yet. Sometime it is not only close but it likes this, own mind will be fall down. We should try to learn. I will suggest you a little bit more about meditation, about awakening the mind. Try to observe precepts. 5 or 8 precepts. I think it is very good, very important for all of us, for human being and try to do good more, try to cultivate our good deed, try to cultivate wholesomeness and good deed more and more. For example we try to give, learn how to give, learn how to sacrifice, try to help other with sincerelity, without taking anything back, without expecting any return, just give like the sun light. Give the light, give energy to all of us, for all lifes, for this world, it never takes anything back. It never get money from us. Never has mitre or unit. It just only gives and gives until it loses, until it is gone until it finishes. It blooms for everybody, any insect, butterfly, anyone can see, can smile, can feel happiness with them, with all of flowers. It always gives and gives if you are smile and be peaceful and happy this world will be peaceful and happy too. It is the truth

but they are many kind of maditations, many kind of practising. The most important thing you know every present moment what you are doing now, what you are thinking now and try to have right speech, right action all the time and try to be gentle. Gentle action, gentle speech, gentle mind. These can make own mind grow up more. Mindfulness will be developed more in gentle condition. If we do something hurry too much. We will lose mindfulness easily. Mindfulness can't grow up if we do something hurry too much. Own mind will be shake and heat up and we will be suffer and we can do something wrong easily if we are too rush inside. Mindfulness likes to grow up in gentle action, gentle speech and in gentle mind and try to do other thing. It is the most important thing also we try to have content life, try to have contentment. Try to use the nessessary thing. Only the basic need or 4 fundamentals. Try to reduce luxury thing. We have ability even we have comfortable thing, we should try to learn to give it away. Can you do that? We can give others and we can correct wholesome and merit more from our giving. We can offer to mother to father to master to our friend to our relative and to others. It says that helpfulness is the best quality of human being. I hope that you will continue to practise to train yourself in this way. We should have routine about our practise also. We should meditate twice a day or two times a day

after we wake up and before we go to bed. Keep our routine. First you can pay respect to the triple gem. (pay respect to Buddha, Dhamma, Sangkha), your parents and your master and bow down 3 times and after that you can make aspiration in your mind and radiate your loving kindness to others, to all beings. May all beings be well and happy, free from enmity whatever merit we have done, this merit may they be share by all and think of great compassionate love of the Buddha and absorb it by our own feeling through own mind by our imagination, even from our thinking, or our thought and absorb it slowly, softly, little by little until we feel very well inside.

Mind can be train. We can train own mind. We can develop own mind if we don't develop own mind. How there are Arahan happen in this world. I believe that if we all try to train own mind, develop our mindfulness, develop our virtue, our loving kindness, our wholesomeness more and more even we still have suffering, have problem. We still have less suffering, less problem and we can find peace and real happiness more and more and we should not stay away when we have suffering, obstacle or any problem come to our lifes. Any obstacles come to our lifes we should think that it is not only you, not only us, all beings, everyone, all people still have problem, still have suffering. We should think that we will share suffering with all of them. It never except

anyone. We should learn it and own mind will be stronger if we learn to have mindfulness and awareness, we like to confront it. We should think it is learning. It just only lesson for learning in our life. If we never contemplate, If we never have that thing. How can we know own mind is strong or not? Now inside is clear or not if we never test it, we should exam it like student has examination but for ourselves for our Dhamma practise or practise in Dhamma we can test and exam all the time not in the room, not in laboratory. Suppose we have laboratory here. We have studio to study here. We have the place here and anywhere around the world is the place for learning for all of us. We call that university of life or life's university.

Anything you can learn it and it is the most interest thing for learning of our life if we don't know the truth in our life. We can't find peace and real happiness anywhere. Real Dhamma isn't exist in our life. It happens here, it appears here, not only at school or at university or at collage. We can learn in here and it is the most interest thing for us and the real Dhamma exists here not outside. Anything comes to our centre feeling, to our mind when we like to learn when we have contact, it must have contact in the centre of our feeling. We call that the mind. Any contact when our eyes see the form, when our ears hear voices or any sound, when our

nose contacts any smell, when our skin touches anybody, when our tounge taste something.

What is the knowledge?. What is the knowing?. The Mind. Without the mind we can't know anything. If we know how to control own mind if we know how to free own mind, all those things never cause problem, never cause suffering to us. Can you understand? That why when we want to learn Dhamma, we should try to awake the mind. We should try to be aware every moment. Know our movement. Mind and body and try to understand it, when we get calmness or peace, we just continue to keep it as long as possible, even we stay with different situation and try to test it and try to contemplate impermanent and try to contemplate the true condition on those things. We should contemplate each thing until it is clear. Can you understand? We should not contemplate so many things at the same time otherwise it will lose energy, we will be confuse or we will lack of benefit.

We should contemplate. For example if I like to contemplate the true condition of this flowers. We contemplate until we see the end condition of this flowers. It is not flowers. Actually it is only nothing, only element and combine together and grow only temporary. It will not bloom like this all the time, finally it will be rotten. It will be spoil and will be

finish. Nothing! your body is also. We should try to observe, watch and contemplate, slowly slowly and then you will see the end condition on that thing. It is nothing to attach. Can you understand what I mean? Now we can't realise we can't make it clear because we never contemplate completly on those things. Can you understand? We never see the end of that thing, we still cling to it, our body looks beautiful or that man looks handsom. In fact no beautiful, no handsom. Nothing! not ugly not beautiful not handsom, it is normal. It is nothing. It just only element. It just only form by element. Skin covers the body. We should contemplate on this body until we see it is nothing to attach. Deep side of our skin is not more than one centimetre. It has a lot of blood and looks ugly inside if we can see or take outside change to inside, take inside to outside. It is not beautiful and try to contemplate.

The Lord Buddha said that we should contemplate on this body. One kind of meditation is losemeness, it looks very ugly even we don't take a shower for 3 days or 1 week. If we don't clean our teeth, smell will come out and around our body or skin around body looks like covering by net if we have microscope, we can use it to focus our skin. It is not beautiful! Have you ever seen your skin by using microscope with slow motion photograph. Our body doesn't look beautiful but it is very interest thing, particular when people has some

problem about skin or fungus around skin or face. Look ugly even miss universe if we take skin out. I think that nothing should be interested. We can't love, we can't like if we take skin out and around body has real color (blood) when we have burnt, we should contemplate. It is one kind of meditation and in that moment when we see throughly on own body when we contemplate slowly and see step by step, until we see skull, bone and vain inside.

If inside has only bone, it will not look so beautiful our desire will reduce a lot, if we see throughly on that thing but most of time we never contemplate or see throughly inside. It will stop at skin. that why it still has problem. We never see throughly, it is struck or block only skin. We have not wisdom enough to see truely. That why we have delusion on this body, on other body, particular opposit sex, the Lord Buddha said that nothing or anything cover the man's mind more than anything from lady. Nothing influence man's mind more than from lady and nothing influence lady's mind more than from man, as same as protron and electron, it will join each other. Particular the monk one who likes to be single must be very careful and must practise very hard about this thing otherwise we can't practise well.

We should learn the process of the mind. The process of this feeling even we have sexual feeling we

should acknowledge with mindfulness, no need to cut it off just try to be aware and use that feeling to be object to watch, to observe, to contemplate, to acknowledge on that object, on that feeling. We will see the process that thing just up and down, rise and gone. Can you understand what I mean you will see rising and falling condition on that thing until we see all process of that thing clearly. It comes from our mental formation if without mental formation even sexual desire. It can't come up or disturb our mind but it is not so easy to control or usually we always have defilement, desire and if we always follow it, or let it come to our mind because we like it, we have delusion. It will be lure us to be a slave of it, finally we become a slave of defilement or desire particular sexual desire. Can you understand what I mean? It is one kind of insight meditation after we have good concentration already. It isn't enough. It doesn't stop only that, we should continue to contemplate. We call that insight meditaion or it is VIPASSANA or realisation by contemplation on those thing or on that feeling, any kind of feeling will rise and gone after it rises it will be gone again but for all of us, we always follow it we never learn how to stop it, how to break it.

For monk one who likes to practise meditation absolutly, sincere to practise must try to learn but we must be patience, we must practise very hard. I accept

first time when I practise on this thing. It is very hard for me. I try to think of something, think of the Lord Buddha and I contemplate the same as I suggest, she must be old, she must be sick and she must die and when she dies, it is nothing beautiful even she is getting old or get wrinkle, skin will be crack, Most of old people like that. I contemplate when she is getting old, will not look so beautiful. Our sexual desire will reduce and will be gone soon if we contemplate all the time, if we often contemplate. We call that is losomness. When we think of the dead body and finally all of us must die that why I can be single without any problem when I contemplate on these things and not only this I think we have noble thing more than Mundane way.

First my intension to see throughly to climb up to Supermundane. I like to attend to NIVANA, to free from all attachment. I like to have liberation. I try to cut off anything, if I can cut off. I have content life. I don't have luxually thing, I have only one set of robe and I have no shoes. I walked without wearing shoes when I stay in my country which is warm enough, it is not nessesary to use sandals or shoes and have one meal a day and try to reduce it, try to sleep less, eat less, talk less and practise more. Train my mind and my self more until we see throughly now. Where we are inside, it is on the way of our practise, on the Dhamma road. Can you understand? If we have something we know we

have something. If we are free from something we know we are free from something already. One who know it, that is ourself. No need for anybody garantee us, garantee our practise. We can garantee ourselves. No need to get certificate or diploma from anyone for your practise. You can get diploma or certificate directly from the Buddha, from nature directly by yourself inside. If I have calmness. I know I have, if I have peaceful, I know I have. If I still suffer or have a lot of confussion I know I have, I know some hindrance if I have not, I know I have not. Can you understand even we try to hide anybody but we can't hide ourselves. We can't hind our mind even we try to lure other to show peaceful to other but we can lure ourselves and now I like to suggest you about development of mindfulness of breathing. It is my first practise but sometime I change to focus something else for example:the light from candle, or Kasinna color. Change my object and watch inside.

You can start to practise with development of mindfulness of breathing. I will give short instruction just be aware of breathing, breath in and out and we should take a deep breath first after we bow down to the Triple Gem or sometime we can start no need to think of others, just watch and observe inside with silence mind every present moment when we are breathing in

and out just watch around nodestile when breath in and out. Watch at there and be aware every present moment, keep own mind in our body. Do not send own mind to other thing, to other place and watch inside with silence mind when take a few deep breath when breath in until the end of breath in and we should try to hold it for a short time until we can't hold it anymore and breath out slowly, may be we can use some Mantra or mentally node with Buddho, breath in "Budd", breath out "Tho", Budd Tho Budd Tho or without mentally node you can also which method is more comfortable, more easy for you, you use that one. No doubt and now I like you all start to do you can sit in half lotus posture, keep your right leg on our left leg and keep your right hand to your left hand or you can sit on the chair also if somebody likes to sit on the floor you can also. It is the best posture for general people. Sometime some people has problem about their knees. You can sit on the chair, just only 5 mintues after that I will stop talking for today. I like you all join to maditate quietly. Let you all meditate together. You should upright your sitting posture. You should not sit like the old man, not so good. It is good for blood circulation and good for health. Sometime we must be patience to practise, to do good. If possible we should keep our routine every day morning after we wake up and before we go to bed in the evening. We should make aspiration first. May we

have good concentration, may we be well and happy and may we have mindfulness well and may our mindfulness, concentration and wisdom progress or grow up more and more. May the Lord Buddha bless us and we can radiate loving kindness to others and turn our intention to our meditation again we can acknowledge around nodestile when breath in and out and hold a little smile in our heart or think of little smile and relax, no force it too much, have a short chanting or Mantra during we are meditating. Just be aware of breathing and keep calm and watch inside with silence mind by refine awareness.

The Lord Buddha said that everything is impermanent, non self and unstable, it just rise and gone. We should not attach anything. Just try to watch inside with silence mind.